861 receive any advice from him. The Mossi, fathers and mothers alike, do not know how to train their children. Under the pretext that a small child does not know what he is doing, the parents allow him to do as he pleases and to carry out his every whim without punishment. Tots who can barely articulate two words utter the coarsest insults to their mother and beat her with their small fists without being punished. The onlookers merely remark that some day he will be a fighter. To chastise him would be to make him cry, and a child's tears are always an embarrassment to be avoided as much as possible. When a child behaves badly, when he fights, steals, seeks out the company of professional thieves or young scamps, when he tells everybody what he has seen and heard and cannot keep a secret, when complaints are made against him, then his father and mother punish him and warn him not to do it again; but they do not prevent wrong doing, and [672] if necessary they will pay his debts, because all members of the family, especially the father, are held liable. The father does not teach his son the cult and the sacrifices, but he does request the boy's help. The child watches his father, and when he grows up, he does as his father did.

857 Boys of twelve or fifteen may fail to return home in the evening for any reason whatever, without warning, and no one worries about it: "He will come soon enough." The young man of twenty builds 884 himself a hut apart from his father's house, in order to have greater 593 freedom and to receive any visitors he may want. Besides his father's field, he cultivates his own piece of land and sells the produce /36/ himself in order to buy clothes. His father feeds him but rarely presents him with gifts of clothing when he is old enough to work for himself. If he weaves cloth during the dry season, he may do with it as he pleases, sell it or make clothing. His father has no say in the matter. It is the father, however, who teaches his sons how to ● 868 593 cultivate the soil, how to plait mats, and sometimes how to weave. If the father works at a trade, he teaches it to his sons: the drummers teach their children to beat the drum and to sing the chief's praises; the jewellers and smiths teach their sons their respective professions.

593 The father usually is fond of his children and likes to play with them when they are small. He watches over them while the mother does her household tasks. Parents sincerely lament their children's death, and children that of their siblings. Undoubtedly there are parents with the greatest indifference toward their offspring, but such

845 The birth of twins is a good omen when they are of different sex.
787 If they are of the same sex, however, it is a sign of approaching death for the father if they are girls, or for the mother if they are of the male sex. To conjure away this fate, a chicken is sacrificed.

853 Nursing. —When a woman is unable to nurse her child, another woman of the family is called in as a wet nurse, or, more simply, a goat is made to suckle the child. Both cases, however, are quite unusual.

854 Charms for children and tattooing. To protect the child from ill-
751 ness or accidents, a necklace with a charm containing the ashes of various shrubs is placed around its neck about two months after birth.

304 The child is tattooed two and a half or three years after birth. Old women are in charge of this operation. They trace out the lines for the scars on the child's face with a sharp little knife which is bent at the tip. Then they put a mixture of karite butter and powdered charcoal on the wounds to stop the flow of blood.

Tattooing is the same for all the Mossi of Yatenga without distinction of rank. It consists of three vertical scars on each cheek, an oblique one on either side of the face from the corner between the eye and nose to the base of the cheek, and two or three little ones in the middle of the forehead. /255/

854 The very young child. —As in all of the /French/ Sudan, the mother carries the child on her back, wrapped in a cloth that is knotted in front over or under the breasts. She goes thus everywhere, works, pounds millet, etc., with the child on her back.

853 When she wants to suckle it, she brings it to her side, astraddle one hip, and supports it with one arm. She does not put it on the ground unless she is in her hut or teaching it how to walk.

When the child is two or three, it stops nursing and is put on the ground.

857 Until they are four or five, the children run about the compound and around it. At that age, they begin to go out into the bush all by themselves and to play with the other little boys.

Children's games. —We shall deal with this subject under "Mode of Subsistence (hygiene, games, play)."

857 Familial education. —The boys, as soon as they reach the age of
●868 five or six, go with their big brother and tend the goats in the bush. They also go and fetch firewood, straw, etc. When they are nine or ten, they begin to handle the daba /a field implement/. At eleven or twelve they are already doing men's work.

857 The girls remain by their mother's side. They fetch water with
868 her, learn how to pound millet, how to cook, etc. When they are eight or nine, they are taught how to spin cotton.

513 The boys sleep in their mother's hut until they are circumcised,
882 that is, until they are about thirteen years old. Thereafter, they sleep in a special hut, kombarogo, with all the other circumcised boys of the compound. The girls sleep in their mother's hut until they are married.

561 Little boys are called kondibili kirisé, biribili kirisé, or komkirisé (komkiriga in the singular). Little girls are called kompougouli kirisé or bipougouli kirisé. The older girls are kompougouli beda or bipougouli beda. The older boys or young men (they are considered as such once they are circumcised) are rasamba (rasanga in the singular). Young girls are called pourousada or pougousada (pourousadaba in the plural).

857 Education of children among themselves. Societies. —Mossi
575 children form societies among themselves. These are called nam (they are the same as the Bambara ton or flambolo). There is a society for boys and one for girls in the small villages. In the large villages, as in Ouahigouya, for example, these societies are formed by village quarters.

Each society has its chief and its high dignitaries: its Moro Naba who rules over it with his four ministers. The girls also have their Pourousada Moro Naba and four female ministers. These societies are devoted to play, drinking, tom-tom playing, and dancing.

Each member must furnish a certain number of cowries: the chiefs /256/ give 200 or 300; the mere rasamba, 100; the kondibili, 50; the kondibili-kirise, 30. The Moro Naba of the society collects the dues, and he is also the treasurer.

Another source of income for the society derives from work performed for the people of the village, the owners of fields. The boys do not merely go and offer their services. When someone needs a helping hand with his field, he goes to the Moro Naba of the society who places the whole group at his disposal for a fee. Payment is made in millet which the society uses to make dolo for its celebrations.

Another source of income derives from fining members for lapses in their duties to the society. The Moro Naba of the nam fines those who arrive late when called for work on someone's field or those who go on an errand or a short trip without notifying him in advance.